

# The Republican.

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TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL  
GRAND MASTER OF THE ASSOCIATION OF FREE-  
MASONS FOR THE COUNTY OF DORSET.

## LETTER III.

*(Concluded from page 96.)*

GEOMETRY, is the science of extension in all its several parts and relations of points, lines, superficies and solids. It may be divided into four classes.

First.—Rectilinear, which treats of right lines, their multipliers, combinations and proportions.

Second.—Curvilinear, which treats in the same manner of circles, their divisions and intersections, as free or combined with right lines.

Third.—Trigonometry, or the properties of triangular figures.

Fourth.—Conic Sections, or the investigation of the properties and the relative proportions resulting from the formation of conical bodies.

Hence also flow the branches of mixed and practical mathematics: among the former of which we reckon mechanics, optics and hydrostatics, or the systems of motion, light and fluids. The latter comprise almost all the arts which embellish civilized life.

MUSIC, is the science of universal harmony; though, as an art, it is confined to the production, proportion, and combination of sounds: with respect to which, it is precisely what arithmetic is to numbers, or geometry to extension. The first great division of music is poetry, as distinguished from other productions of rhetoric by a system of measures. It consists of two branches:—

First.—Prosody, or the knowledge of the measure, (i. e. the number of feet in a verse) and the time and syllables allotted to each foot.

Second.—Rythm, or the means of varying and combining the prosody, in such a manner that the several parts may form one harmonious composition.

The second division of music is mechanical, that is, such as,

producing sounds by giving modulations of voice or instruments, proportions, arranges and combines them in powerful and enchanting melody.

The ancients considered music in its more enlarged sense, as the mother of every science and the nurse of every virtue. Observing, that the laws of perfect harmony alike pervaded and combined the principles of moral and intellectual knowledge, the operations of abstract science and the laws of material essence: and hence those unerring principles, by which the system of the universe is governed, were by them denominated the music of the spheres—a designation which naturally leads our minds from every subordinate subject of scientific enquiry to the last and most distinguished number—the science of Astronomy, by which we are initiated into the great mysteries of the created universe, the laws which the heavenly bodies observe in their relative motions, and particularly those of the planetary system, of which we form a part. In the first great branch of this glorious study, we consider the form, divisions, revolutions and other phenomena of the earth which we inhabit and its attendant moon. Hence we learn, to reason partly from analogy, partly from observation, on the distances, revolutions and characteristic differences of its sister planets. The fixed stars, in their slowly changing courses, their probable forms and uses, their divisions into constellations, illustrative of ancient or mythological story demand our next attention, till the excursive mind expatiating through the wonders of the unbounded universe, feeling and acknowledging the weakness of its greatest energy and the imperfection of its high attainments, seeks repose in the contemplation of its father and its God.

#### FIFTH SECTION.

On ascending this staircase, the Fellow Craft was conducted to the door of the middle chamber, which was situated over the body of the holy house itself. When he obtained admittance by the help of a pass word and grip. The history of this pass word is found in the twelfth chapter of the book of Judges. It signifies an ear of corn springing beside a stream of water, and therefore denotes fertility, and is an impressive emblem of the first and most beneficial employment of the human faculties—the science of agriculture.

On entering the middle chamber, the Fellow Craft beheld it inscribed on every side with geometrical emblems and numerical combinations, and is instructed in the mysterious relations which they bear to the laws of the creation. In the centre, within a glorious irradiation or blazing star, is inscribed the letter G, denoting the great and glorious science of symbolical and mystical geometry, as cultivated by our ancient and venerable masters in

every age and country. The next emblem is the Triangle, generally denominated Pythagorean; because it served as a main illustration of that philosopher's system. This emblem powerfully elucidates the mystic relation between numerical and geometrical symbols. It is composed of ten points, so arranged, as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing *unity*, is called a *MOND*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form or number are respectively generated. The next two points are denominated a *DUAD*, representing the number 2, and answers to the geometrical line, which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *TRIAD*, representing the No. 3, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness,

This relation is proved by the consideration, that no rectilinear surface can have less than three points of extension. The four points at the base, denoting the No. 4, bear a similar relation to a solid, wherein are combined the three principles of length, breadth and thickness inasmuch, as, no solid can have less than four extreme points of boundary. And, for as much as, all other abstract ideas of the point, line and superficies, are analytically derived from, and synthetically included in, that of a solid body.

The Pythagoreans affirmed the Tetractys, or number four, to be the sum and completion of all things, and the rather, also, because, in its progressive generation is completed the duad number *ten*—the recurring series by which arithmetical calculation is effected.—The Pythagorean philosophers, therefore, considered the No. 4, first as containing a duad, which is the sum of all numbers; secondly, as completing an entire or perfect triangle; thirdly, as comprising the four great principles, both of arithmetic and geometry; fourthly, as representing, in its several parts, the four elements of fire, air, water and earth, and collectively, the whole system of the universe; lastly, as separately typifying the four eternal principles of existence, generation, emanation and creation; and hence collectively, denoting the great architect of the universe. Wherefore to swear by the Tetractys was the most sacred and inviolable oath.

#### CLAUSE TWO.

Having thus minutely examined the form and import of the *Tetractys*, we come next to consider some of the principal geometrical diagrams, by which we are surrounded. Let us begin with the properties of the most simple geometrical principle, the point, and proceed gradually to the relations of lines, the gene-



ration of superficies and the construction of regular solids ; but confining our enquiry to those symbols, which alone have any aptitude to mystical geometry, as being either perfect or proportional in their several relations.

Of all geometrical points, the centre, from which a circle is generated, is the most perfect, as bearing an equal relation to every part of the circumference. Of straight lines, the most perfect relation is that of the parallel extension ; because it is by its nature immutable and interminable. Of the curved lines, the circle is the most perfect, as being in itself complete, without visible beginning or end, bearing an equal relation throughout all its parts to the generating point and containing the largest possible superficies, within the most simple boundary of any given extent.

From the combination of the circle and right line is derived the right angled triangle, the most simple of all rectilinear superficies ; for if a straight line be drawn through the centre of any circle, so extended as to touch the circumference at both extremities, and the extreme points thereof be both joined to another point of the circle, the angle found by their division will be invariably a right angled triangle, and will either be Isosceles, i. e. having the sides which include the right angle equal—or Scaleni, i. e. having all its sides and angles unequal.—The former of these possesses the capacity of infinite reduplication and may also be infinitely divided into similar triangles, equal to each other, observing in both respects, the geometrical progression founded on the duad or No. 2, and in every such operation, the whole as well as the parts still retaining its original characters, form and relation.

In its Scaleni conformation it is in like manner divisible, and its divisions retain their former proportions and relations ; but if multiplied, it becomes the basis of the trilateral forms, which vary according to the proportions of its angles and the combination of its lines.

When two Scaleni right angled triangles of equal dimensions, are united by the smallest of the lines which include the right angle, they form an obtuse angled triangle of the Isosceles order : when, by the larger of these two lines, an acute angled triangle of the same description. But in the latter case, their angles are to each other, in the arithmetical proportion of one, two and three. They form an equilateral triangle, which may be justly considered as the most perfect of all trilateral forms, for the following reasons :—first, because, it is equal in all its relations : second, because, it is capable of being reduced into right angled Scaleni and obtuse isosceles : thirdly, because it is infinitely divisible, or may be infinitely multiplied, into similar triangles, equal to each other, without alteration of its form or relations : fourthly, because in every such division or augmentation, it observes the geometrical progression founded on the tetrad or No. 4 ; and, therefore, it may



be considered a symbolical representation of that species of proportion.

Of quadrilateral superficies, the most simple is the square, formed by uniting the hypotenuse or side subtending to the right angle of two right angled Isosceles triangles, containing equal. It is also most perfect on account of the equality of its relations in the same manner.

The rectangular parallelogram is founded by the similar union of two scaleni triangles of the same description.

A rhomb is the union of two equilateral triangles. A rhomboid of two right angled triangles, conjoined by the larger of those sides which contain the right angle; but in an inverted position.

Of trilateral and quadrilateral figures, it is to be observed, that none are admissible into symbolical geometry, but those which, in their respective lines and angles, bear the relation of equality or such integral proportions, as may be adequately expressed by some of the numerical terms of the tetractys, i. e. the numbers 1, 2, 3, 4.

We next proceed to the construction of multilateral figures. Having their sides and angles equal, these are invariably formed by the combination of as many acute angled triangles, as the figure has sides.—This class of forms may be sufficiently illustrated by the pentagon, which resolves itself into five isosceles acute angled triangles; but there is one which requires particular notice; I mean the *hexagon*, which, being composed of six equilateral triangles, is equal in all its relations, and retains the quality of being infinitely divisible into similar triangles, according to the geometrical projection observed in the divisions of that trilateral figure, and may, therefore, be considered as the most perfect of all multilateral forms.

From this enquiry, it results, that the three most perfect of all geometrical diagrams are the equilateral triangle, the square, and the equal hexagon. To this we may add an observation, for which we are indebted to our grand master Pythagoras, that there exists no other regular equilateral forms, whose multiples are competent to fill up and occupy the whole space about a given centre: which can only be effected by six equilateral triangles, four squares, and three equal hexagons. There are but five regular solids contained under a certain number of equal and similar superficies, which, from the use made of them in the Platonic philosophy, are usually denominated the five Platonic bodies. Those are,

A Tetracdon, or pyramid, contained under four equal and equilateral triangles, representing, according to the Platonists, the element of fire.

An Octaedron, contained under eight such triangles, represents air.

An Aosaedron, under twenty such triangles, representing water.

An Hexaedron, or cube, contained under six squares, and representing the earth.

A Dodehaedron, under twelve equal and equilateral pentagons, representing the whole system of the universe.

There remains yet another geometrical emblem to be explained, which is the diagram of the 47th proposition of the first book of Euclid, by the assistance of which, we prove that the square of the hypotenuse of a right angled triangle, that is, the opposite to right angle, is equal to the sum of the square of the sides which contain the right angle. For this discovery, we are likewise indebted to the great Master of the Pythagorean school, who is said to have offered a hecatomb, or sacrifice, of a hundred oxen, to express his joy and gratitude to heaven, on account of this discovery. And, indeed, well might he estimate its value so highly, when we reflect that, upon this principle, depends the solution of the great principles in the mathematical, mechanical, and philosophical knowledge, and that it is the true key to the doctrine of the proportions and powers of all quantities, arithmetical, geometrical and algebraical. By it, we may prove any multiple of a given square, as we have only to construct an isosceles right angled triangle, of which one of the sides including the triangle shall be equal to the sides of such square. And in the same manner, it may be applied to form squares and other figures of duplicate ratios to others which are given. Accordingly, he was accustomed to distinguish this proposition by the appellation EUREKA, which signifies *I have found it*. Thereby, denoting the superior importance of this over all other discoveries. As, therefore, the letter G denotes to us the science of symbolical geometry, and the Pythagorean tetractys the mysterious powers of numbers, so is this symbol the representation of all mechanical and physical science.

But whilst each of those our symbols reciprocally serves to illustrate the rest, there is one sense, in which they yield to the decided pre-eminence of the great central emblem, whose sacred initial character, surrounded by a blaze of eternal glory, recalls our minds from the work to the architect, from the science to its mystery.—This brings us to the moral advantages to be derived from Geometry.

Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected. The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. To the true Geometrician, the regions of matter, with which he is surrounded, afford ample scope for his admiration, while they open a sublime field for his enquiry and disquisition.

Every blade of grass which covers the field, every flower which

blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first cause\* and yields pleasure to the intelligent mind. The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes, and naturally lead to the source whence the whole is derived †. When we bring, within the focus of the eye, the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! and when we trace the lines of Geometry, drawn by the divine pencil, in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which runs through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the true Geometrician, who, while he adverts to all the changes, which all undergo in their progress to maturity, is lost in rapture and veneration at the great cause which produced the whole, and governs the system. When he descends into the bowels of the earth, and explores the kingdom of ores, minerals and fossils, he finds the same instances of divine wisdom and goodness displayed in their formation and structure; every gem and pebble proclaims the handy work of an Almighty Creator ‡.

When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the most diminutive fish, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of tints, evince, to his discerning eye, the wisdom of the divine artist. When he exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplates the sun, the moon, the stars, the whole conclave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable; and as far as they exceed human com-

\* Of a cause, but why a first?

R. C.

† To matter, its motions, its varieties, its composition of varieties and its alternate decomposition. That is all, first, last, beginning, end, succession and sameness.

R. C.

‡ Yes, but it is utterly contrary to all experience to suppose that creating power to be intelligent, or a designing thing, like man.

R. C.



prehension, baffle his most daring ambition, till lost in the immensity of the theme, he sinks into his primitive insignificance.

By Geometry, then, we curiously trace Nature through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their different orbits and demonstrate their various revolutions. By it, we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse and are all conducted by the same unerring law.

A survey of nature and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age.

To him, the great Geometrician of the Universe, the father of light and life, the fountain of eternal wisdom, let us humbly dedicate our labourers, imploring him to bless and prosper the work of our hands, to his own glory, the good of mankind, and the salvation of our immortal souls.

As far as I can perceive, it is rare, that such a lecture as I have copied is given in a Mason's lodge; but as I found it among my collection, under the head of lectures, &c. for the second degree, and as it is all that is really good in Masonry, I have copied at large. I am of opinion, that one half of the Masons in this Island, could not give the most simple definition of the word *geometry*. I have now hardly space to introduce the form of closing the lodge, and must defer further comment until the master's degree has been described.

#### FORM OF CLOSING A LODGE IN THE SECOND DEGREE.

*(The master knocks to order, which is echoed by the two wardens.)*

W. M. Brethren, assist me to close this Fellow Craft's Lodge. Brother Junior Warden, what is the constant care of every Fellow Craft Freemason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. *(The Inner Guard and the Tiler both give the Fellow Craft's three knocks.)*

I. G. Brother Junior Warden, the lodge is close tiled.

J. W. *(Knocks and makes the sign.)* Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren as Craftsmen.—Brother Junior Warden, in this character what have you discovered?

J. W. A sacred symbol.

W. M. Brother Senior Warden, where is it fixed?

S. W. In the centre of the building.

W. M. Brother Junior Warden, to what does it allude?

J. W. To God, the grand Geometrician of the Universe.

W. M. Brethren, let us remember wherever we are and whatever we do, his all-seeing eye beholds us; and while we continue to act as faithful Fellow Craft Masons, let us never fail to discharge our duties towards him with fervency and zeal.—P. M. So mote it be.

W. M. Brother Senior Warden, our labours being closed in this degree, you have my command to close this Fellow Craft's Lodge. (*Gives the three knocks.*)

S. W. In the name of the grand Geometrician of the Universe, and by the command of the Worshipful Master, I declare this Lodge of Fellow Crafts duly closed. (*Gives the knocks.*)

J. W. And it is accordingly so done. (*With the knocks.*)

This, Sir, you will readily admit, forms a fair and complete description of the Fellow Craft's, or second degree in Masonry. It is more free from frivolity and offensiveness than any other degree, and though not wholly free, it has less of fable attached to it than any other degree.

I hope you will give me credit for the honesty of this revelation of the mysteries of Masonry, and acknowledge that, if a man could not reveal to more good effect than a God, we should all have remained in a lamentable state of ignorance: we of the human race should have been beasts of the field and forest.

Yours, in Masonic instruction.

RICHARD CARLILE.

TO WILLIAM WILLIAMS, ESQ., M. P., PROVINCIAL  
GRAND MASTER OF THE ASSOCIATION OF FREE-  
MASONS FOR THE COUNTY OF DORSET.

#### LETTER IV.

Dorchester Gaol, July 21, Anno  
Tenebræ, 1825.

SIR,

WE come now to a revelation of the ceremonies, &c., of the third degree of Freemasonry, which, in point of fact, is the last. All others, by whatever names or means supported, must be looked

upon by Masons as superfluous, and did not exist with operative Masons. The present united Grand Lodge, I perceive, acknowledges but three degrees, including the branch called Royal Arch in that of the master's degree; though, in different lodges and different countries, near fifty degrees have been established.

As frequent knockings are observed in this, as well as in the former degrees, before I open the lodge, I will again describe the distinction by which the Master's knocks are known. For the first or Apprentice's degree, there were three equi-timed knocks: the second, or Fellow Craft's were as one—two, or a pause between the first and second: and those of the third, or Master's degree, are marked as two—one, or a pause between the second and third. This, among Masons, is held to be a distinction as important as any of the grips, words or other secrets; indeed, no visitor could gain admittance to a lodge, without observing the proper manner of knocking at the door. Without knocking to apprise them of the approach of a cowan, let us draw aside the veil, and see a lodge of Master Masons at work.

#### OPENING OF THE LODGE.

*The Master and two Wardens call to order by a single knock.*

W. M. Brethren, assist me to open the lodge in the third degree:—Brother Junior Warden, what is the first care of a Master Mason?

J. W. To see the lodge properly tiled.

W. M. You will direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (The Fellow Craft's knocks are then given on the door by the Inner Guard and Tiler, to prove the lodge close tiled.)

I. G. Brother Junior Warden, the lodge is properly tiled. (This is given with the sign: and with a similar sign and the Fellow Craft's knocks, the J. W. reports to the Master.) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care of every Master Mason?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren as Craftsmen.—Brother Junior Warden, are you a Master Mason?

J. W. I am, Worshipful Master, try me, prove me.

W. M. By what instrument of architecture will you be proved?

J. W. By the square and compasses.

W. M. Since you are so well acquainted with the mode yourself, you will prove the brethren present to be Master Masons, by signs, and demonstrate that proof to me by copying their example?

J. W. Brethren, by command of the Worshipful Master, you will prove yourselves Master Masons by signs; and to prevent



confusion, observe the Senior Warden. (*The signs are given by all present and the J. W. reports.*) Worshipful Master, the brethren present having proved themselves Master Masons, by signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs.— Brother Junior Warden, from whence came you?

J. W. From the East.

W. M. Brother Senior Warden, whither are you directing your course?

S. W. Towards the West.

W. M. Brother Junior Warden, for what purpose?

J. W. In search of that which was lost, which by your assistance and our own endeavours, we hope to find.

W. M. Brother Senior Warden, what was that which was lost?

S. W. The genuine secrets of a Master Mason.

W. M. Brother Junior Warden, how came those secrets lost?

J. W. By the untimely death of our master, Hiram Abiff.

W. M. Brother Senior Warden, and where do you hope to find them?

S. W. With a centre.

W. M. Brother Junior Warden, what is a centre?

J. W. A point within a circle, from which every part of the circumference is equally distant.

W. M. Brother Senior Warden, why with a centre?

S. W. Because, from that point, no Master Mason can err.

W. M. Brethren, I will assist you in your researches, and may heaven prosper our united endeavours.

P. M. So mote it be.

W. M. Brethren, in the name of the most high\*, I declare this lodge open on the centre, for the instruction and improvement of Master Masons. (The Master and Wardens then shout—ALL GLORY TO THE MOST HIGH, and make a sign. This is done by the Master thrice, by the Senior Warden twice, and by the Junior Warden once, sometimes by all present. The Master and Wardens give their three knocks and the lodge is considered open.)

#### FORM OF PASSING OR RAISING A MASTER MASON.

(*The lodge is first open in the second degree and thus addressed by the Master.*) Brethren, Brother Noodle is this evening a candidate to be raised to the third degree; but it is first requisite, that he should give proofs of proficiency in the former: I shall, therefore, proceed to put the necessary questions. (Noodle is

\* What Mister Master Mason is the name of the most high? From what point do you measure? and does your most high whirl round with the earth? If he does not, he must, at times, be most low.

R. C.

then examined as to his proficiency in the former degree, by the master, and by any other member present, who chooses to question him; but generally reported that "he will do.")

W. M. Brother Noodle, you will come this way. Do you pledge your honour as a man and your fidelity as a Mason, that you will steadily persevere through the ceremony of being raised to the sublime degree of Master Mason?

Noodle. I do.

W. M. Do you likewise pledge yourself, that you will conceal what I shall now impart to you, with the same strict caution, as the other secrets in Masonry?

Noodle. I will.

W. M. Then I will intrust you with a test of merit, which is a pass-grip and a pass-word, leading to the degree into which you seek to be admitted. The pass-grip is given by a distinct pressure of the thumb between the joints of the middle and ring fingers. This demands a pass-word, which is TUBAL CAIN, who was the first artificer in metal; and the import of the word is *worldly possession*. You will be particularly careful to remember this word, as, without it, you cannot gain admittance into a lodge, in a superior degree. (Noodle retires to be properly prepared, which is to have both of his arms, breasts and knees bare, and both heels slip shod. In the interim the lodge is opened in the third degree. The same ceremonies take place at the door, as in the former degrees, with the difference of the distinctive grip-word, knocks, &c. and the I. G. reports to the Master.)

I. G. Worshipful Master, Brother Noodle is at the door of the lodge, who has been regularly initiated into Masonry, passed the degree of a Fellow Craft, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the third degree?

I. G. By the help of God, the united aid of the square and compasses, and the benefit of a pass-word.

W. M. We acknowledge the powerful aid by which he seeks it, do you, Brother Inner Guard, vouch that he is in possession of that pass-word.

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (*He is then admitted.*) Brother Deacons, let the candidate kneel while the blessing of heaven is invoked on our proceedings. (*He kneels, and the Master prays.*)

Almighty and Eternal God, the Architect and Ruler of the Universe, at whose creative fiat all things first were made: we, the frail creatures of thy providence, humbly implore thee to pour down on this convocation assembled in thy holy name, the continual dew of thy blessing: and especially, we beseech thee,

to impart thy grace to this thy servant, who offers himself a candidate, with such fortitude, that in the hour of trial, he fail not; but pass him safely under thy protection through the valley of the shadow of death, that he may finally arise from the tomb of transgression to shine as the stars for ever and ever.—So mote it be.

W. M. The brethren will take notice, that Brother Noodle, who has been regularly initiated in Freemasonry, and has passed the degree of a Fellow Craft, is about to pass in view before them, to shew that he is properly prepared, to be raised to the third degree. (He is then conducted three times round the lodge by the Deacons. At the first time he shews the sign of the first degree to the W. M: then the first sign with the grip to the J. W. At the second round, he shows the second sign to the W. M. and J. W. and communicates both sign and grip to the S. W. At the third round, he shews the second sign to the W. M. and J. W. and shows the sign and communicates the Master's pass-grip and pass-word to the S. W. by whom he is presented to the Master.)

S. W. Worshipful Master, I present to you Brother Noodle, a candidate properly prepared to be raised to the sublime degree of a Master Mason.

W. M. Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Deacons, it is the Worshipful Master's command, that you instruct the candidate to advance to the east in due form.

W. M. It is but fair to inform you, that a most serious trial of your fortitude and fidelity, as well as a most solemn obligation, await you, are you prepared to meet them as you ought?

Noodle. I am.

W. M. Then you will kneel on both knees, place both hands on the volume of the sacred law, repeat your name at length and say after me:—

I, Doodle Noodle, in the presence of the most high, and of this worthy and worshipful lodge, duly constituted, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon, most solemnly promise and swear that I will always hale, conceal, and never reveal, any or either of the secrets or mysteries of or belonging to the degree of a Master Mason, to any one in the world, unless it be to him or them, to whom the same may justly and lawfully belong, and not even to him or them, until after due trials, strict examination, or full conviction, that he or they are worthy of that confidence, or in the bosom of a Master Mason's Lodge. I further most solemnly engage, that I will the secrets of the third degree keep, from him who is but a Fellow Craft Mason, with the same strict caution as I will those of the second degree, from him who is but an Entered Apprentice Mason: the same, or either of them,



from any one in the known world, unless to true and lawful brother Masons. I further solemnly engage myself to advance to the pedestal of the square and compasses, to answer and obey all lawful signs and summonses sent to me from a Master Mason's Lodge, if within the length of my Cable Tow, and to plead no excuse, except, sickness or the pressing emergency of my own private or public avocations. I furthermore solemnly pledge myself, to maintain and support the five points of fellowship, in act as well as in word : that my hand given to a Master Mason, shall be the sure pledge of brotherhood : that my foot shall traverse through danger and difficulties to unite with his in forming a column of mutual defence and safety : that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his distresses and relieve his necessities, as far as may fairly be done without detriment to myself or connections : that my breast shall be the sacred repository of his secrets, when delivered to me as such ; murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, or at my own option : and finally, that I will support a Master Mason's character, in his absence, as well as I would if he were present. I will not revile him myself, nor knowingly suffer others to do so ; but will boldly repel the slanderer of his good name and strictly respect the chastity of those who are most dear to him, in the persons of his wife, sister or his child ; and that I will not knowingly have unlawful carnal connection with either of them. I furthermore solemnly vow and declare, that I will not defraud a Brother Master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof ; that I will also prefer a Brother Master Mason, in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honourably, honestly and faithfully towards me and others. All these several points, I promise to observe, without equivocation or mental reservation of any kind, under no less a penalty on the violation of any of them, than to have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons ; so help me God and keep me steadfast in this grand and solemn obligation, being that of a Master Mason.

After such a repetition of oaths as we have seen in the three degrees of masonry, it is evident, that ideas of assassination must be familiar to the mind of every Mason, and these in the most disgusting forms. If evidence could be got, I should like to see the members of the Royal Family indicted, as members of an illegal association ; for that certainly must be illegality which

binds its members by such oaths, as these described as the oaths of masons; and that they are correct, as to tenour, I can bring the best of evidence; though there is a slight variance in different lodges; and there has been a variance from time to time in the same lodges. Still, the most disgusting and immoral parts of the oaths have been rigidly preserved. If this association be not legislatively put down, after I have gone through this exposure, then every impartial minded man, who is aware of the late proceedings with respect to other associations, must feel the utmost contempt for the government of this country.

What is implied in the foregoing oath, in the vow that a Master Mason will not have unlawful carnal connection with the wife, sister, or daughter of another Mason? What, but that it is masonically legal, that he have unlawful carnal connection with the wife, sister or daughter of any other man? And, for my part, I would not place more confidence in a Mason upon this head, than upon another man, with respect to the wife, sister or daughter of a brother mason.

This is the morality of masonry, that you are required to observe stated rules of conduct towards every Mason, and are at liberty as a good Mason, to break through such rules with regard to every other person. For instance,

In the storm which ravaged this southern coast of England in November last, a Swedish merchant's vessel was cast ashore. A gentleman, standing by as a mere unconcerned spectator, was hailed by the Captain of the vessel with masonic signs. The gentleman was a mason, and instantly rushed to embrace the captain and to give him all possible aid, by taking him to his house, and by procuring all other possible aid for his crew and vessel. We are told, that the Swede, on returning to his own country, wrote a letter of thanks to the gentleman (all very proper), and the benefits of masonry were echoed, from this circumstance, through every newspaper published in England, Scotland and Ireland. But what a bad principle do we find involved in the circumstance? Is not the alternative clear, that, but for the masonic signs, the gentleman would have remained an unconcerned spectator, and have left the captain to right his crew and vessel as well as he could, without masonic assistance. This principle of brotherhood, which masonry teaches or enforces, should be extended to all mankind and not confined to a sect. This is the principle of sectarianism, that the members of one sect have no morality to practise towards the members of another sect.

The man, who can say, "*so help me God*," to such an oath as this of the Master Mason, can feel no difficulty in saying, "*so help me God*" in vowing the accomplishment of any vile purpose. Until he had publicly renounced his error and expressed his shame of such an oath, I would not value his oath or his word

at a rush, where aught depended upon either.—I proceed to the subsequent ceremony.

W. M. As a pledge of your fidelity and to render this binding as a solemn obligation, for as long as you shall live, I will thank you to seal it with your lips three times on the volume of the sacred law. (*This is done.*) Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points of the compasses were hidden. In the second degree, one was disclosed. In this degree, the whole is exhibited, implying, that you are now at liberty to work with both those points, in order to render the circle of your masonic duties complete.—Rise new obligated Master Mason.

We are now to be introduced to one of the grossest fables and one of the most offensive ceremonies, in which assassination forms a game to be played at, and under which the stoutest heart, whilst ignorant of what is to follow, must feel terror. The fable is, *the account of the assassination of Hiram Abiff*, and the game is, *the sham killing of every Master Mason in a similar manner ; on which I shall comment in a proper place.*

Brother Noodle, you having now solemnly entered into an obligation of a Master Mason, are entitled to demand of me, that last and greatest trial, by which alone you can be admitted to a participation of the secrets restricted to the third degree of Masonry. But it is my duty, previously, to call your attention to a retrospect of those degrees in Masonry, through which you have already passed, whereby you will be enabled to distinguish and appreciate the connexion of our whole system, and the relative dependance of its several branches. Your admission among Masons, in a state of helpless indigence, was an emblematic representation of the entrance of all men upon this, their mortal existence. It inculcated the striking lesson of natural equality and mutual dependance. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distress, and to extend relief and consolation to your own fellow creatures, in the hour of affliction. It enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam, a Brother of the dust. Above all, it taught you to bend with humility and resignation, to the great Architect of the Universe, to dedicate your heart, thus purified from every malignant passion, and to prepare for the reception of Truth and Wisdom, to his glory and the good of your fellow creatures. Proceeding onwards, and still guided in your progress in the principles of moral Truth, you were passed into the second degree of Masonry, wherein you were enabled to contemplate the intellectual faculties and trace them from their development through the paths of heavenly science, even to the



throne of God himself. The secrets of nature and the principles of moral truth were thus unveiled before you. You learn the just estimate of those wondrous faculties, with which God has endowed the being formed after his own image, and feel the duty which he has thereby imposed upon you, of cultivating this divine attribute with the most diligent and unremitting care and attention, that you may be enabled to show forth his glory and render yourself useful to the happiness of mankind. To the man whose mind has thus been modelled to virtue and science, nature presents one great and useful lesson more — *the knowledge of himself*. She prepares you, by contemplation, for the closing hour of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such my brother are the peculiar objects of the third degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. Of this grand truth, Masonry affords a glorious example in the unshaken fidelity and noble death of our Master Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which, you, no doubt, are well aware, that he was the principal architect. The manner of his death was as follows :

Fifteen Fellow Crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the Master's degree, which were only known to Solomon, Hiram and Hiram Abiff, conspired together, to obtain them by any means, and even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen recanted ; but three of a more determined and atrocious character than the rest persisted in their impious design, in prosecution of which, they planted themselves respectively at the East, North, and South entrances of the temple, whither our Master Hiram Abiff had retired to pay his adoration to the most high, as was his wonted custom at the hour of high twelve.

His devotions being ended, our Grand Master attempted to return by the North door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb rule. In a threatening manner, he demanded of our Grand Master, the secrets of a Master Mason, declaring to him, that his death would be the consequence of a refusal ; but Hiram Abiff, true to his obligation, replied, that those secrets were known only to three, and could only be made known by consent of them all, that diligence and patience would not fail to entitle the worthy mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust. On receiving this answer, the ruffian aimed a blow at his head,

but startled by the firmness of his demeanour, it missed the forehead, and only glanced upon his right temple, yet, with such violence as to cause our Grand Master to reel and sink on his left knee. Recovering from this situation, he rushed to the South Door, where he was accosted by the second ruffian, in a similar manner, and answered as before, with undiminished firmness; when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered faint and bleeding to the East Door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand, (for our G. M. still remained unshaken, even in this trying moment) struck him a violent blow, full in the middle of the forehead, with a heavy setting maul, under which this excellent man sunk lifeless, at the foot of the murderer. Such was the manner of his Death, and I have already pointed out to you the instructive lesson which his Death and fortitude so powerfully inculcate in the heart of every faithful Brother.—Such, in like circumstances, will be the magnanimity of every man whose mind is well constituted, who has aquired his life upon the principles of moral truth and justice; who, by improving his faculties in the glory of God, and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life. Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches; though you stand before me a devoted victim; though the hand of Death be upon you; and though this awful moment be your last.

At this part of the ceremony, the Master and two Wardens play the part of the three ruffians upon poor Noodle. In a book entitled *Jachin and Boaz*, which, for the time it was written, (1793) and more particularly with reference to the Scotch lodges, is admitted by all Masons to be correct, with the exception that it places *Jachin* before *Boaz* as the word of the first degree, I find the following statement, referring to the point on which we are now touching:—"When you come to this part of the ceremony of making a Master, it occasions some surprise. The Junior Warden strikes you with a twenty-four inch guage across your throat; the Senior Warden follows the blow, by striking you with a square on the left breast; and almost at the same instant, the Master knocks you down with the gavel. This is the custom in most lodges; and it requires no small share of courage, for the blows are frequently so severe, that the poor candidate falls backward on the floor; and the greater his terror at this usage, the more the Brethren are pleased. This custom savours too much of barbarity; and many instances can be produced of persons in this situation, who have requested on their knees to be set at liberty, and others who have made their escape as fast as

possible out of the lodge. The French and natives of Switzerland have a more striking and solemn way of representing the death of Hiram. When a brother comes into the lodge, in order to be raised to the degree of a Master, one of the members lies flat on his back, with his face disfigured and besmeared with blood, on the spot where the drawing on the floor is made. His natural surprise and confusion immediately appears, and one of the Brethren generally addresses him to the purport following:— 'Brother, be not frightened; this is the unfortunate remains of a worthy master, that would not deliver the grip and word to three Fellow Crafts, who had no right to it; and from this example we learn our duty, viz. to die before we deliver the Master's part of Masonry to those who have no claim thereto.' On kneeling to receive the obligation, the supposed dead brother lies behind you, and whilst the master is reading the history of his death, he gets up, and you are laid down in his place. This is the most material difference between the French and English method of making a Master Mason; and that is more agreeable to humanity, than to give a man a violent blow on the forehead with a gavel, must be obvious to every reader." Thus far the author of *Jaehin and Boaz*."

But apparently mild as might appear this old French mode of making a Master Mason, when contrasted with that of the English mode, Professor Robison, and other writers, French, German, and English, have shown clearly, that all the horrors of the French Revolution grew out of Freemasonry: that, in the lodges of France, of which the Duke of Orleans was, what the Duke of Sussex is in England, Grand Master, assassination was taught as a principle: an effigy of the best of the French Kings was selected to practise upon; and, where it was practicable, a brother was presented to try the feelings of the candidate. Professor Robison quotes from Latocnaye, a French writer, to the following effect:—"A candidate for reception into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He then saw his own brother tied hand and foot, begging his mercy and intercession. He was informed, that this person was about to suffer the punishment due to this offence, and that it was reserved for him (the candidate) to be the instrument of this just vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order. It being observed, that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while), he was told, that in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and being hood-winked, his left hand was laid on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed; and when



the bandage was taken from his eyes, he saw that it was a Lamb that he had stabbed. Surely, such trials and such wanton cruelty are fit only for training conspirators." And conspirators to assassinate, which are the basest of all conspirators. The man who has felt a tyrant's power, and from a high sense of injustice, incapable of reaching him by law, should strike him dead, is still a good and a great man; but he who can conspire to assassinate even a bad man, even a tyrant, gives evidence, that his is a villain's mind.

In another volume, published at Edinburgh, in 1799, shewing the origin of the principles which predominated during the French Revolution, I find the following account of the initiation of the Duke of Orleans into the highest degree of a French Masonry. "This degree was called *kadosh*, from a Hebrew word, which signifies *consecration*, and sometimes *renovation*; because the (pretended) intention of raising candidates to this degree was to renew human nature, and restore it from slavery to liberty. The Duke of Orleans was introduced by five brethren into a dark room, at the farther end of which was the representation of a grotto full of bones, which were rendered visible by the glimmering of a sepulchral lamp. In a corner of this apartment stood an effigy decked with all the ensigns of royalty, near which was raised a double ladder. Orleans was ordered to stretch himself on the floor, to recount all the degrees and all the oaths which he had taken. He was then desired to rise, to mount to the top of the ladder, and to let himself fall. He did so; and was told that he had ascended to the highest step of Masonry. Then, armed with a poignard, he was commanded to stab the effigy: blood immediately seemed to gush from the wound, which stained the floor. He was then required to cut off its head, and to hold it up in his right hand, while he brandished the poignard in his left. He was then told, that the bones which he had seen in the grotto were the bones of a Grand Master of the order of the Templars, and that the crowned effigy, which he had stabbed and beheaded, represented Philip-le-bel King of France."

Mixed up with much that was moral and praiseworthy, similarly detestable principles were taught throughout Germany, even almost throughout the continent of Europe. And it is evident, from the proofs already adduced, that Freemasonry has been the parent of these detestable associations. On the other hand, we may be assured, that such associations have generated that odious system of police and espionage, which has long infested and disgraced the continent of Europe, which Castlereagh introduced into Ireland, and, with Sidmouth, sought to introduce it into this country. Where there were no secret associations, spies and a secret police could not exist. Such a bad example, as the association of Freemasons, is enough to produce the most abominable societies; and it has produced them, in this as well as in other

countries. However moral such an association might have been in its origin, there is no guarding against corruptions and abuses ; and the history of Freemasonry will shew, that it has been the cloak of the most vile purposes. Even now, I cannot see the members of the Royal Family, so many of the Aristocracy, and so many Priests joining it, without great and painful suspicions. As well as an instrument in France against Kings and Priests, it has been made an instrument by Kings and Priests against the rising power of the people : and this I fear is the existing motive in this country. I repeat this with a knowledge, that nearly all my most intimate friends and correspondents have been masonified, and have, from shame, renounced it. Still, this only proves, that the association will be supported by the most ignorant and most wicked of men. In 1820 or 21, there was a menace sent through the papers, that if the Radicals had proceeded to an insurrection, the association of Masons, though silent on the subject of the politics then under discussion, were waiting to draw their swords, in defence of the King and the abuses by which he is surrounded. This, to my knowledge, would not have been generally the case ; though it is possible that a large number of Masons would have been ignorant enough of their own interest in the community of labourers or the produces of property to have done it. Science ought to be taught and reforms ought to be brought about without the aid of this or of any such secret associations.

From the volume which I last quoted, I will quote a paragraph, the observations of which, with a little exception, though the writer was opposed to me in political principle, are precisely my own ideas.

“ As secret societies can never be beneficial, though they have it always in their power to be hurtful to a state, *they ought to be abolished*. No body of men, however respectable, ought to be permitted to administer an oath of secrecy ; because no business ought to come before a meeting of private gentlemen that can require such an oath. Whatever is virtuous and honourable is open as the day ; and never shuns the public view ; but whatever seeks shelter in darkness, and safety in oaths of secrecy, wears a suspicious aspect and warns us to beware of treasons and conspiracies. It ought, therefore, to be an established rule in every regular government, that no person except a public magistrate should be permitted to administer an oath\*. There can be no doubt of the propriety of abolishing all political associations, such as that of the Corresponding Society†, the Constitutional Society, and the Societies of United Irishmen, Englishmen and Scotsmen. But it may be asked, ought these observations to be extended to the Freemasons ? Undoubtedly they ought. If Freemasonry

\* Not even that: Why are oaths useful, if falsehood incurred the same penalty as perjury!

† And the Vice Society.

be a good institution, it ought to be made public for the benefit of society : if it be liable to censure, it ought to be given up : if it be trifling amusement, still it ought to be laid aside ; because, to bind a man by an oath to conceal what is trifling, is to diminish the value of an obligation of the most solemn nature and of the utmost importance to society. But further we are assured, from the example of France, that masonic lodges are vehicles fitted for seditious and treasonable conspiracies ; and it is not improbable, that the danger from them may increase when all other secret societies are dissolved. We have satisfactory proofs, that some of the lodges in England and Scotland have been illuminized. It is credibly reported, that in Edinburgh some democratical masons have lately become uncommonly active in enlisting new members. We know, too, that Weishaupt\* borrowed his first ideas of propagating the pernicious doctrines of Illuminism from freemasonry, and that it was upon freemasonry those villainous schemes were engrafted which his depraved ingenuity had suggested. In fine, after mature deliberation, we may venture to affirm, that had freemasonry never existed, it is more than probable the French Revolution would never have taken place."—Or if it had taken place, it would have been conducted more philosophically than by the spawn of secret associations.

I return to the description of the ceremony. Noodle is now knocked down and shamming a dead man. The master thus addresses the company :—

The brethren will take notice, that, in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Masonry, namely, our Master, Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him. And I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.—Brother Junior Warden, you will endeavour to raise the representative of our master Hiram by the Entered Apprentice's grip. (He takes him by the finger, which slips from his hand.)

J. W. It proves a slip, Worshipful Master.

W. M. Brother Senior Warden, try the Fellow Craft's grip.

S. W. It proves a slip also, Worshipful Master.

W. M. Brother Wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking a firm hold of the sinews of the hand and raising him on the five points of fellowship, of which, with your assistance, I will make a trial. (The master then raises him up by grasping or rather clawing his hand wrist by putting the right foot to his foot, the knee to his knee, bringing up the right breast to his breast, and

\* The founder of the order of the Illuminati in Germany.



with his hand under the back or over the shoulder. This is practised in masonry as the five points of fellowship.)

W. M. It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble ray, you may perceive, that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny and guide your reflection to that most interesting of human study, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star whose rising brings peace and salvation to the faithful and obedient of the human race.

I cannot better reward the attention you have paid to this exhortation and charge, than by entrusting you with the secrets of this degree. You will advance towards me as a fellow Craft. Take another pace with your left foot and bring the right heel into its hollow as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, tokens and words. Of the signs, the first and second are casual, the third is penal. The first casual sign is called the sign of horror, and is given from the Fellow Craft's hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time throwing the head over the right shoulder as a remove or turning away from that sight. It alludes to the finding of our murdered Master Hiram by the twelve Fellow Crafts. The second casual sign is called the sign of sympathy or sorrow, and is given by bending the head a little forward and by striking the right hand gently on the forehead. The third is called the penal sign; because it alludes to the penalty of your obligation and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again to place the point of the thumb on the navel. It implies, that, as a man of honour and a Master Mason, you would rather be severed in two than to improperly divulge the secrets of this degree. The grip or token is the first of the five points of fellowship. The five points of fellowship are, first: a grip with the right hand of

each other's hand wrist, with the points of the five fingers: second, right foot parallel with right foot on the inside: third, right knee to right knee: fourth, right breast to right breast: fifth, hand over shoulder supporting the back\*. It is in this position, and this only, except in open lodge, and then but in a whisper, that the word is given. It is MAHABONE† or MACBENACH. The former is the old, the latter the modern, word.

You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the lodge, those signs, tokens and words, shall be further explained to you.

On returning to the lodge, Noodle returns thanks, much after the manner of doing it in the former degree, with the exception, that this is called a raising him to the *sublime degree of a Master Mason*. He also exchanges the usual salutations with the wardens, when the Senior Warden presents him to the Master.

S. W. Worshipful Master, I present to you, Brother Noodle, on being raised to the sublime degree of a Master Mason, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason.

S. W. I now invest you with the distinguishing badge of a Master Mason, to shew that you have arrived at that sublime degree.

W. M. I must state, that the badge with which you have now been invested, not only points out your rank as a Master Mason, but is meant to remind you of those great duties which you have just solemnly engaged yourself to observe, and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior degrees. (*Proceeds to the lecture.*)

We left off at that part of our traditional history which mentioned the death of our Master Hiram. A loss so important as that of the principal architect could not fail of being generally and severely felt. The want of those plans and designs, which had hitherto been regularly supplied to the different classes of work-

\* This may not look amiss between one of each sex; but, in my view, it is very unseemly, to see two men hugging in this kind of way. It must have been out of some nonsense of this kind that the revolutionary fraternal hug of France arose into common practice.

R. C.

† None or very few Masons know the meaning of this word. One has informed me that it signifies MARROW OF THE BONES, another ROTTEN TO THE BONES; but the best account I can get is, that it is a corruption of MACBENACH, a Hebrew word, and fabled as the first word used by the Fellow Craft Mason, who first discovered the grave of Hiram Abiff. It is pretended that the Master's real word was lost by the death of Hiram Abiff, as it could only be pronounced when he, Solomon and Hiram king of Tyre, were together. To find out this real Master's word is the pretended grand secret of Masonry, and until it be found, MACBENACH is to be the substitute. Most important pursuit, to be sure, Freemasons!

R. C.

men, was the first indication, that some heavy calamity had befallen our Master. The masters or presidents, or, familiarly speaking, the overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehensions, that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen through the different departments, when three of the same class of overseers were not to be found. On the same day, the twelve Crafts, who had originally joined in the conspiracy, came before the King and made a voluntary confession of all they knew down to the time of withdrawing themselves from the conspiracy. This naturally increased the fears of King Solomon for the safety of the chief artist. He, therefore, selected fifteen trusty Fellow Crafts and ordered them to make diligent search after the person of our master Hiram, to see if he was yet alive, or if he had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three fellow craft's lodges and departed from the three entrances of the temple. Many days were spent in fruitless search and one class returned without having made any discovery of importance. A second was more fortunate, for on the evening of a certain day after they had suffered the greatest privations and personal fatigues, one of the brethren rested himself in a reclining posture, and in order to assist his rising, caught hold of a sprig that grew near, which, to his surprise, came easily out of the ground. On a closer examination, he perceived that the earth had been recently disturbed; he, therefore, hailed his companions, and, with their united endeavours, reopened the ground and found the body of our Master Hiram very indecently interred. They covered it again with all respect and reverence, and, to distinguish the spot, stuck a sprig of Cassia at the head of the grave. They then hastened to Jerusalem to impart the afflicting intelligence to King Solomon, who, when the first emotions of his grief had subsided, ordered them to return and raise our master Hiram to such a sepulchre as became his rank and exalted talents: at the same time informing them, that, by his untimely death, the secrets of a Master Mason were lost. He therefore charged them to be very careful in observing whatever casual sign, token, and word might occur, while paying this sad office of respect to departed merit. They performed their task with the utmost fidelity, and on reopening the ground, one of the brethren looking round observed some of his companions in this situation (*showing the sign of horror*) as struck with horror at the afflicting sight. Whilst others viewing the ghastly wound still visible on his forehead smote their own in sympathy of his sufferings. Two of the



brethren then descended the grave and attempted to raise him by the grip of an Entered Apprentice, which proved a slip. They then tried the Fellow Craft's grip, which also proved a slip. Having both failed in their attempts, a zealous and expert brother took a more firm hold by the sinews of the hand wrist, and with their assistance raised him on the five points of Fellowship: while others more animated exclaimed *Mahabone* or *Macbenach*, both words having nearly a similar import, one signifying *the death of the brother*, the other, *the brother is smitten*. King Solomon, therefore, ordered, that those casual signs, tokens, and words, should designate all Master Masons through the universe, till time or circumstance should restore the genuine ones\*.

It now only remains to account for the third class, who had pursued their researches in the direction of Joppa and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sounds of deep lamentations and regret. On entering the cavern to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were bound and led to Jerusalem, where King Solomon sentenced them to that death which the perniciousness of their crime so amply merited.

Our Master Hiram was ordered to be reinterred as near the sanctum sanctorum as the Israelitish law would permit: and there, in a grave, from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular. He was not buried in the sanctum sanctorum; because nothing common or unclean was suffered to enter there, not even the High Priest but once a year, nor then, till after many washings and purifications against the great day of expiation of sins: for, by the Israelitish Law, all flesh was deemed unclean. The same fifteen Fellow Crafts were ordered to attend the funeral, clothed in white aprons and gloves, as emblems of innocence. (In the course of the lecture there are several retirements and one of them at this part.)

The ornaments of a Master Mason's Lodge are the porch, dormer and square pavement. The porch is the entrance to the sanctum sanctorum. The dormer, the window that gives light to the same. And the square pavement for the High Priest to walk on. The office of the High Priest is to burn incense to the honour and glory of the most high, praying fervently, that the Almighty, through his benign wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation for the ensuing year.

You have already been informed of the working tools with

\* If this tale were high enough for criticism, how ridiculous might it be made to appear!

which our Master Hiram was slain. They were the plumb-rule, level and heavy maul. The coffin, skull and cross bones, being emblems of mortality, allude to the untimely death of our Master Hiram Abiff.

You have already been informed of three signs in this degree. The whole are five, corresponding in number with the five points of fellowship. They are the sign of horror, the sign of sympathy, the penal sign, the sign of grief and death, and the sign of joy and exultation, likewise called the grand and royal sign. For the sake of regularity, I will go through the whole. This is the sign of horror (*described*). That is the sign of sympathy (*described*). This is the penal sign (*described*). The sign of grief or death is given by passing the hand over the forehead. It took its rise at the time when our Master Hiram was making his way from the north to the south entrance of the Temple, when his agonies were so great, that the perspiration stood in large drops on his face and he made use of this sign as a temporary relief to his sufferings. This is the sign of joy and exultation (*to raise both hands over your head and exclaim O Worthy Masons!*) It took its rise at the time the Temple was finished, when King Solomon and the Princes of his household went to view it, and being so struck with its magnificence, that, with one simultaneous feeling, they exclaimed—*O Worthy Masons!*

I now present you with the working tools of a Master Mason, which are the skirret, pencil and compasses. The skirret is an implement which acts on a centre pin, from whence a line is drawn, chalked and struck, to mark out the ground for the foundation of the intended structure. With the pencil, the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. The compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative or free and accepted, we apply those tools to our morals. In this sense, the skirret points to us that straight and undeviating line of conduct laid down for our pursuit, in the volume of the sacred law. The pencil teaches us that our words and actions are observed and recorded by the almighty architect, to whom we must give an account of our conduct through life. The compasses remind us of his unerring and impartial justice, which having defined for our instruction, the limits of good and evil will reward or punish us as we have obeyed or disregarded his divine commands. These the working tools of a Master Mason teach us to have in mind and to act according to the laws of the divine creator, that when we shall be summoned from this sublunary abode, we may ascend to the *grand lodge* above, where the world's great architect lives and reigns for ever.

This concludes the initiatory process, as far as my documents, or the best of them extend. I understand, that the Grand Lodge has greatly curtailed the ceremonies, throwing out some of the more ridiculous parts. Formerly, at least in Scotland, much of the catechetical or working part was in rhyme, interspersed with songs and toasts. Of catechism in this third or master's degree, I have but a small quantity, and suppose, that masters do not work so hard as Fellow Crafts and Apprentices. Brother Finch, the tailor's rubbish is scarcely worth notice. He was evidently a trickster, to make all the new orders he could, to find out what never before existed, and to make as much money of masonry as possible. With respect to the catechisms, I perceive, by one document, that they are answered by all in the lodge, as children in a school answer all the religious catechisms. With the exception, that, if a brother cannot answer, he rises, places his hand on his breast, and begs to be excused by the master from working.

#### QUESTIONS IN THE THIRD DEGREE.

- Q. How were you prepared to be made a Master Mason?  
 A. Both my arms, both breasts, both knees made bare and both heels slip-shod.  
 Q. On what did you enter?  
 A. Upon both points of the compasses presented to both my breasts.  
 Q. On your entrance into the lodge, did you observe any thing different from its usual appearance?  
 A. I did: all was dark save one glimmering light in the east.  
 Q. To what does that darkness allude?  
 A. Even to the darkness of death.  
 Q. Am I given to understand that death is the peculiar subject of this degree?  
 A. You are.  
 Q. From what circumstance?  
 A. From the untimely death of our Master Hiram Abiff.  
 Q. What were the instruments made use of at his destruction?  
 A. The plumb-rule, level, and heavy maül.  
 Q. How came you in possession of those secrets?  
 A. From having figuratively represented him when I was raised to the sublime degree of a Master Mason.  
 Q. How were you raised?  
 A. Upon the five points of fellowship.  
 Q. Which I will thank you to name and afterwards briefly explain?  
 A. 1st, Hand to hand; 2d, foot to foot; 3d, knee to knee; 4th, breast to breast; and 5th, hand over back.

1st. Hand to hand, I greet you as a brother; and when the necessities of a brother call for my aid and support, I will be ever



ready to hand him such assistance to save him from sinking, if I find him worthy thereof, as may not be detrimental to myself or connexions.

2d. Foot to foot—I will support you in all your just and laudable undertakings. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside. But forgetting every selfish consideration, I will be ever swift of foot to save, help, and to execute benevolence to a fellow-creature in distress; but more particularly to a brother mason, if worthy.

3d. Knee to knee—being the posture of my daily supplications shall remind me of your wants. When I offer up my ejaculations to almighty god, a brother's welfare I will remember as my own: for, as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss, as our prayers are certainly received for each other.

4th. Breast to breast—that my breast shall be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life: nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy.

And 5th. Hand over back—that I will support a brother's character in his absence, equally as though he were present. I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it. Thus, by the five points of fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief and truth.

And thus is exemplified my assertion, Mr. Williams, that the morality which is confined to a sect is immorality towards a community: that all secrets tend to some person's injury: and that the only true morality is to do that which I am doing—to endeavour to establish a common brotherhood among mankind, which cannot be done upon any principle of religion, upon any kind of fable, for some will detect its error and separate; and which can only be done upon the principles of materialism, in bringing all to an equal knowledge of themselves and of the identities that surround them as distinctions in the common mass of matter. And further, that all be taught that the greatest happiness for self is to be found in the greatest happiness that can be established among all, and not as one of a sect. Upon this conclusion; I proceed to close the lodge in the third degree, to close this letter, and I hope, that its effect will be to close all such nonsense as speculative masonry from mankind henceforth.

*(The master and wandens knock to order.)*

W. M. Brethren, assist me to close the lodge in the third

degree.—Brother Junior Warden, what is the constant care of every Master Mason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The master's knocks are given on the door by Inner Guard and Tiler which proves it close tiled.*)

J. G. Brother Junior Warden (*with sign*) the lodge is close tiled.

J. W. (*with the knocks and signs*) Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear as Master Masons.

W. M. To order brethren as Master Masons.—Brother Junior Warden, from whence came you?

J. W. From the west, whither we have been in search of the genuine secrets of a Master Mason.

W. M. Brother Senior Warden, have you discovered the object of your researches?

S. W. Worshipful Master, we have not; but we have discovered certain substituted secrets, which, by your permission, we are willing to impart.

W. M. Let those substituted secrets be regularly imparted. (*The Junior Warden gives the signs, tokens and words to the Senior Warden and he to the master.*)

S. W. Worshipful Master, deign to receive the substituted secrets of a Master Mason.

W. M. I shall be happy to receive them, and for the instruction of the brethren present, you will repeat them aloud. (*S. W. gives them.*) Brethren, those substituted secrets being regularly imparted to me, I, as the humble representative of King Solomon, and as the master of this lodge, do ratify and confirm, that those substituted secrets shall designate you and all Master Masons, until future time and circumstances shall restore the genuine ones.

P. M. With gratitude to our Master, we bend.

W. M. Brother Senior Warden, our labours being ended in this degree, you have my command to close this Master Mason's lodge. (*He gives the three knocks and sits down.*)

S. W. Brethren, in the name of the most high, and by the command of the Worshipful Master, I declare this Master Mason's lodge closed. (*Gives three knocks and sits down.*)

J. W. And it is accordingly closed. (*three knocks and sits down. The Inner Guard and Tiler give their knocks, which concludes the ceremony.*)

Such is the beginning, the middle and the end of Freemasonry: such its purpose; such its utility! Nonsense still

mystified excites curiosity; but nonsense exposed excites disgust. That Freemasonry has excited much curiosity is well known; but that it is wholly worthless and even mischievous as an institution is now to be seen. It has been a game for rogues and fools to play at, to convert fools into rogues.

My next letter will commence a review of the four addressed to you, with further illustrations, historical, ceremonial and moral. For the present, I leave you to enjoy them as they now appear, and remain the founder of a morality that shall extend to all, and embrace all, and be practised and felt by all, more moral than a Mason can be.

RICHARD CARLILE.

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COPY OF A LETTER SENT TO THE KING, CARLTON  
PALACE.

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SIR,

Dorchester Gaol, July 22, 1825.

I BEG of you to submit the petition, which the accompanying No. 2, Vol. 12, of The Republican contains, to your Law Officers, and to see, if they can shake my exposition of the law on matters of blasphemy towards the Christian religion.

I am, Sir, your prisoner,

RICHARD CARLILE.

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TO CORRESPONDENTS.

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WE have published Palmer's Oration on the Anniversary of American Independence separate from the Republican, at fourpence.

Also, a Demonstration, for a penny, *that evil cannot exist in conjunction with such a God as Christians or Deists worship.*

We have not been able to get ready a sufficient supply of the likeness of the Jewish and Christian God. Some of the Christian Lithographists are ashamed or afraid of this phantom of theirs and their predecessors' brains. In a few days, we hope to be forward enough to meet all demands. The "John Bull" newspaper has obliged us with the following advertisement:—

TO JOHN BULL.

SIR,

FOR some weeks past, a Caricature of the most infamous nature has been exhibited in the window of Carlile's shop, in Fleet-street. The subject is a hideous personification of the Deity, composed,



as appears by the quotations appended to it, from the figurative expressions made use of in the prophetic writings of the Old Testament, taken in a literal sense. I shall not disgust your religious readers by describing this appalling outrage on public decency more minutely—that its object should not be mistaken, the inscriptions about the picture state what the figure is intended for: at the top is written, “Jews and Christians behold your God—the Great Jehovah, or Trinity in Unity;” and at the bottom. “A God for a shilling.” I have only to observe further, that it is a matter of surprise no steps have been taken to put a stop to an exhibition so disgraceful. Surely the Lord Mayor would be justified in directing his officers to remove a picture displaying a subject so decidedly blasphemous.

E. I. C.

A hideous personification of the Deity it may be, John, or E. I. C.: but it is not a caricature, further than the Bible is caricature of the same thing: not more a caricature, than the Wesleyan prints of the Indian Gods. It stings, John, and I am glad to see it. It forms a point in that moral revenge which I will take of my persecutors for my six years imprisonment. The Lord Mayor remove it! He would find it a more difficult job than to make St. Paul's and the Mansion House exchange places. You, John, I know, do not like the Methodists, but why should not I describe this god as you and brother Christians describe the gods of other ignorant pagans? Get it prosecuted, John, and I will improve upon the next.

I am very glad to see the first number of “THE TRADES' NEWSPAPER AND MECHANICS WEEKLY JOURNAL,” a paper professedly in the hands of journeymen mechanics. I have not yet read it through; but the very title, if well supported, deserves the undivided support of every journeyman. This is evidently a day's march gained upon the enemy—ignorance and its companions, superstition and mechanic-degradation.

R. C.

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### SUBSCRIPTION.

Hiburnicus of Bath for Mrs. Jeffreys

s. d.  
2 6

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### *Erratum in last week's Subscription list.*

A Christian but no persecutor, for 1s. read £1.

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